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was expected to behave reasonably; in Mirditë if she were a trouble-maker her son might legally send her back to her brother, giving her three loads of grain for her support during the first year and nothing afterwards. On her death she might be buried by the son she lived with, as in Zerqan, or by all the sons in combination, as in Martanesh and the Malësi e Madhe. Here good feeling rather than the law dictated the usage.

Sometimes a minor—a small brother or the orphan of a dead brother—had to be arranged for. The essential was that he should receive his portion and not be left alone with his mother, as she might induce him to sell his land or might herself take a lover. If his grandfather were alive he remained with him. Otherwise he went to live with an older brother or an uncle. Exceptionally, in Shijan he lived by preference with his mother's brother, less probably with his father's brother, and still less probably with his own brother. His guardian worked his land or gave it to a third party to work for an agreed return and fed and clothed the minor with its produce until he came of age at fifteen. The guardian had also to feed and clothe his mother and any small brothers and sisters he might have. Sometimes a guardian brother remained in the father's house with the minor. He was its master, though not its owner, until the minor came of age. Then he must leave the house to the minor and himself move to new quarters.

Sometimes brothers who had separated joined up again. The 'remarriage' seldom lasted long; as the proverb puts it, 'a loaf once broken can't be put together again'. When they separated for the second time, their food and property were divided on the same principles as before. Due note was taken of any house they might have built or any land or livestock they might have bought during their temporary reunion; these were divided as usual, not according to the number of brothers, but according to the number of men. If one brother had died childless since the first separation, a completely new division of the property was necessary.

The division of food and property might be effected by elders, by the eldest brother, by a neighbour, or by a more distant relative, or by the father if alive. The factors governing the choice of one or other were, as usual, based on common sense. The division of property, as distinct from food, was often so complicated that only experienced men like elders could grapple with it. A father tended to favour his best loved son or daughter-in-law and was often ruled